

T H E  
**Spirit of Enthusiasm**  
EXORCISED.  
IN A  
**S E R M O N**  
PREACHED  
Before the UNIVERSITY  
O F  
**O X F O R D,**  
on Act-Sunday, July 11. 1680.

By *GEORGE HICKES*, D.D.

Printed at the request of Mr. *Vice-Chancellor*, and  
many others, who heard it Preached.

*Diserti sunt multi inter illos, magnæ lingue, flumina linguarum, nunquid Angelicè loquuntur? — omnia illa nihilis profunt, quia conscindunt unitatem — Paulus loquitur, si sciam omnia sacramenta, &c. Nemo ergo vobis fabulas vendat, & Pontius fecit miraculum, & Donatus oravit, & Deus ei respondit de Cælo. — Crederem si non divisisset unitatem, nam & contra istos (ut sic loquar) mirabiliarior cautum me fecit Deus meus dicens, in novissimis temporibus. — teneamus ergo unitatem fratres mei, præter unitatem, & qui facit miracula nihil est. — Proinde fratres mei nemo vos fallat, nemo vos seducat, amate pacem Christi, &c. August. exp. in Evang. Johan. tract. 13.*

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L O N D O N,

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To the Reverend Doctor  
**TIMOTHY HALTON**  
Provost of *QUEENS-COLLEDGE*, and  
**VICE-CHANCELLOR**  
Of the University of  
**O X F O R D.**

SIR,

**T**HIS Discourse, which was so acceptable to You from the Pulpit, comes now in all Humility from the Press to offer it self to your further Acceptance, and Protection, and to the Perusal of all those Learned, and Orthodox men, who desired me to Publish it, as containing some Saber, and wholsom doctrines, which they judged seasonable for the age. I had a mind to satisfy my self in this Subject, and having by Gods blessing upon my enquiries attained to satisfaction in them, I framed my Observations on purpose into a Sermon, to see if happily I could satisfy other mens reasons, by the same Arguments, by which I had convinced my own. And because the Spirits of the Prophets are subject to the Prophets, I chose to Preach it in that Audience, where are always so many Competent and able Judges of Truth and Error, and what I said on that obscure Subject (as Chrysostom calls it) having been approved therein, I am encouraged to hope, that it will find the like Entertainment in other places, especially among all ingenuous spirits, who are wont to read with unprejudiced minds. But lest any should think, that the Scheme, by which I go in this Discourse were an Hypothesis of my own inventing, I have confirmed the passages in it,

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*which I thought would be most surprizing, with good Authorities: because how plausible soever any Notions in Divinity may be, yet they may reasonably pass for suspected, unless they appear to be agreeable to the Sentiments of the Writers of the Oecumenical Church. To write all things consonantly to Catholick Antiquity is a safe and excellent rule, and it is for adbering to it in her Doctrine and Discipline, that the Church of England, and Her Clergy have been always persecuted by the Papists, those Pseudo-Catholicks on one hand, and their Instruments, the Anti-Prelatical Sects on the other; and because under God the Universities are the support of the Church, therefore have they been decryed for want of Learning by those, and want of Virtue and Religion by these, although they have been, and are as fruitful Seminaries of both, as any Schools, or Universities that are, or ever were in the world. And now having occasion to speak of the Universities, it would be real injustice to your Merits, not to let the world know, how happy ours is in Your Government. I might justly speak great things of Your Severity in punishing of Vice, of the great encouragement you give to Virtue and Learning, and of your Care and Vigilance both over your own Colledge, and the University, particularly in giving life to the Publick Exercises in the Schools, of which you are in all Arts and Faculties so great a Judge. It is under such Governours as You, that the Muses will flourish in Oxford, and that true Learning, and Sound Religion will always be taught therein. And therefore that there may never want a Succession of such Vice-Chancellours as You to Govern that Famous University, nor of such Learned Masters and Scholars, as now adorn it, is the hearty prayer of,*

S I R,

Your most Obliged

and Humble Servant,

GEORGE HICKES.



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THE  
SPIRIT  
OF  
Enthusiasm  
EXORCISED.

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1 Cor. xii. 4.

*Now there are diversities of Gifts, but the same Spirit.*

**T**H E Discourse, which I intend to make upon this Verse, will oblige me to explain the most obscure, and difficult passages of this Chapter; from the misunderstanding of which, and most other places of the Gospel, which speak of the *Spirit*, and *Spiritual* gifts, Impostors on one hand, and Enthusiasts on the other have raised such absurd and exorbitant doctrines, as are utterly inconsistent, not only with the use and Authority of the Scriptures, but the Tradition of the Universal Church, the Orders of the Ministry, and the Study of Divinity, and by consequence render the Christian Religion, which consists of such sober and Rational Doctrines, the most wild, un-

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certain,

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certain, and unintelligible Institution that ever was in the world. But how groundless and unwarrantable the Enthusiastical Interpretations of this, and other like places of Scripture are, will appear from the process of this Discourse, in which I intend to treat so particularly of the Gifts of the Spirit, as to leave out nothing, which may be said in such a short Discourse, to illustrate such an excellent Subject, the knowledge of which is a most Sovereign Antidote against the poison of Enthusiasm, which is the Spiritual drunkenness, or Lunacy of this Schismatical age, and so distempers the minds of men of the other Communions with extravagant phancies, as to make them more or less affect the extraordinary Gifts of the Spirit, and then conceit, like Poets in Religion, that they have them, and are inspired.

Thus much I thought convenient to premise concerning the matter and design of this Discourse, in which I shall proceed according to this familiar method. First, I intend to speak of the several kinds of Spiritual gifts, and shew which sort is mentioned in my Text. Secondly, I shall treat of the number and variety of them, and explain the nature of each particular gift. Thirdly, I shall discourse of the true use of them, and shew the reasons, why they were given by God to the Primitive Church, and not to the Churches of latter times. And Lastly, I shall make some Practical improvement of the whole discourse.

First then as to the kinds of these Spiritual gifts, I know my Text is often misapplied by way of accommodation to signify the natural, or acquired gifts of mans mind, which in a Physical sense indeed may be called Spiritual, because they transcend the Mechanical powers of matter, and proceed more or less from the rational soul, which is a Spiritual substance, and as near a-kin in nature to the Father of Spirits as the Angels,

gels, his eldest Sons can be. Such gifts and endowments as these are *Memory, Fancy, Wit, Eloquence*, and all Organical powers, which are commonly known by the name of *Natural parts*, but more especially the pure intellectual powers of *Apprehending and Judging, Comparing, Ordering and Discoursing*, many, or all of both which kinds some happy Souls possess in such abundance, and perfection, as gives them, according to *Aristotles* observation, a natural kind of Superiority over their companions, and fits them to govern, or instruct the world.

But then how much soever some men may transcend others in their intellectual capacities, and improvements, we must not like the Poets, ascribe their extraordinary gifts to an higher principle, than the nature of man. For the tallest Trees are natural, as well as the lowest shrubs; and Gigantick Souls, as well as bodies, how prodigious soever their stature may be, yet, like *Saul* among his brethren, they are but men, though worthy to be Princes, and differ as much from persons gifted by inspiration, as *Goliath* from *Samson*, *Praxiteles* and *Phidias* from *Bezalel* and *Aboliab*, or *studied Linguists* from the *Apostles*, who were inspired with the gift of tongues.

Indeed all our parts and abilities are the gifts of God, who is the original Author of our nature, and by consequence of all that belongs thereunto; but the Gifts of which the Apostle speaks in this Chapter, are wholly Supernatural, and immediately proceed from the Spirit of God. Gifts that were given to advance humane nature above it self, to raise all its Springs above their Fountain, and enable the blessed persons affected with them to speak, and write, and act such things, and in such a peculiar manner, as was impossible for men not inspired to do.

These are the Gifts, or Graces, which the Apostle

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treats of in this Chapter, as may be proved from the first verse, which is an Introduction to his whole discourse. Now Brethren (saith he) *περὶ πνευματικῶν*, concerning Spiritual gifts I would not have you ignorant. Spiritual gifts, not so called from the soul, or spirit of man, wherein they were as in their subject (for if this had been his meaning, he must not have said *περὶ πνευματικῶν*, but *περὶ νοεῶν*, or *περὶ ψυχῶν*) but the author from whom they came τὸ πνεῦμα τὸ ἅγιον, the Spirit of God, whom our Saviour promised to send to his Disciples after he ascended into Heaven; which he first of all did on the day of Pentecost, when the Holy Ghost came down upon them in a mighty rushing wind to signify the plentiful Inspiration of the Spirit, and sat upon them all in the shape of fiery cloven tongues, as so many visible Symbols of the most \* wonderful act of Inspiration, which was the gift of tongues.

\* Πλείον ὃ  
πάντων τὸ ἅγιον  
γλώσσων ἦν  
παρ' αὐτοῖς  
χαρισμα.  
Chrysost. Hom.  
29. in 1 ep. ad  
Cor. cap. 12.

But then there being Two Sorts of Spiritual gifts common, and special, we must further proceed to enquire which kind of the Two is meant here.

By the common gifts of the Spirit, I mean all those, that all Christians are bound to pray for, and expect, and that are given by God in common to all those who sincerely desire them, and labour after them, and that are necessary for the Salvation of the Soul.

By Special gifts I understand those, which men are not ordinarily bound to expect, and which, unless it be in some few circumstances, that seldom happen, would be vanity and presumption to beg of God, and which by consequence are not necessary for the Salvation of the Soul.

Of the former sort are all the saving Gifts and Graces of the Spirit called in the Schools, *gratiæ gratum facientes*, which the Spirit helps to work in mens hearts, as Faith, Hope, Charity, Purity, Humility, and all other gracious habits of mind, which the Apostle calls the fruit

fruit of the Spirit, and wherein the image of God, the Power of Godliness, and the Spirit of Christianity truly do consist.

Of the latter sort are all the Miraculous Unctions of the Holy Ghost, called by the Schoolmen, *gratiæ gratis datæ*, such as the *gift of tongues*, *power of working miracles*, *signs and wonders*, *the spirit of Prophecy*, and the like, which are not necessary for the Church, but in certain cases of special exigence, and which, when they are necessary, are not given, like the other, joyntly to all, but severally to some. Such wonderful gifts and graces were those, which *Elias* sent down with his Mantle upon *Elisba*, when he ascended into Heaven, thereby prefiguring the liberal effusion of the Spirit from Christ upon his Disciples after his Ascension; for as the Apostle writes in the 4<sup>th</sup> Chapter of his Epistle to the *Ephesians*, *When he ascended upon high, and led Captivity (that is, Satan, Sin, and Death) captive, he gave in like manner gifts unto men.*

Both these sorts of gifts agree in this, that they are Supernatural, and freely given by God to men, and therefore both of them are called *gratiæ* in the vulgar Latin, and *Graces* in all the modern tongues, though for distinction sake the former are commonly called *charismes*, and the latter *χαρίσματα* by Divines. But though both proceed from the same Spirit, and spring from the same Fountain of *Grace*, yet, as I have already hinted, they differ in their *nature*, *extent*, and *use*.

First in their Nature: for the former are nothing, but moral virtues insensibly wrought in our hearts by the Holy Ghost, we our selves co-operating therewith. And their proper effect is to sanctifie our nature, and make us like, and acceptable unto God. But the latter are not of a moral nature, nor capable of moral consideration, as being either pure intellectual habits, as the gift of Tongues, discerning of Spirits, &c. or else bodily



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dily virtues, and powers, as the power of Curing diseases, &c. to which the affected person contributed nothing himself, and by which though he were made a more eminent man, or Minister, yet was he not made a \* better Christian than he was before. Therefore they did not sanctifie the nature of the person, on whom they were bestow'd, nor render him in the least more acceptable unto God, though they were (some of them more especially) often given to sanctified persons, and so might declare, but not make a man good.

I say they were often, but not always given to sanctified persons: for at \* first the

Holy Ghost fell upon all that were Baptized, and Confirmed; the Spirit of Prophecy was given to Balaam; the Power of working Signs and Wonders, and of casting out Devils was given to † Judas, as well as the rest of the Apostles; and therefore saith our Saviour, *Matt. 7. 23.* to this purpose, *Many will say unto me in that day (that is, the day of judgment) \* Lord! Lord! have we not prophesied in thy name, and in thy name have done many wonderful works? and then will I profess unto you, I never knew you, depart from me ye workers of iniquity.* From which place it is evident; that Miraculous gifts are so far from

transforming the sinful nature of man, that if they do not find us, they cannot make us good, nor like a single act of Faith and Repentance, give us a Title to the Kingdom of God.

\* Non omnes  
Christiani boni  
demonas ejici-  
unt, omnium  
tamen nomina  
scripta sunt in  
Cælo. August.  
in Ps. 130.

\* Οἱ μὲν πάντες ἐν ἀρχῇ τῇ βαπτισθέν-  
τες, πάντες τὸ πνεῦμα ἐλάβανον. Theophyl.  
in 1 Cor. 12. 1. Ἀπόφασις πᾶσι τοῖς τότε  
καταλειφθεῖσιν ἐστὶν ὁ χάρισμα τοῦ ὁ Θεός, ἀ-  
δὴ τὸ πνεῦμα ἐκλήτε. Chrysost. in Epist.  
ad Rom. cap. 1. Hom. 14.

† Hieronym. in cap. 7. Matth. *Multi mihi  
dicent, &c.*

\* Si sciam (inquit) omnia Sacramenta—  
charitatem autem non habeam, nihil sum. Ne-  
mo ergo vobis fabulas vendat: & Pontius  
fecit miraculum & Donatus oravit, & re-  
spondit Deus ei de Cælo--Contra istos, ut sic  
loquar, mirabilius cautum me fecit Deus  
meus, dicens, In novissimis temporibus, &c.  
Aug. tract. 13. in Evang. Johan. Cyprian.  
de unit. Eccles.

Then



Then as for their extent, the latter are not useful for all Churches ; nor for the same Church in all conditions and states ; and in the Churches where they were useful, they were, as it appears from Ecclesiastical History , commonly given to the Ministers more than the people, to children not at all, and seldomer to women than to men. But the Saving graces of the Spirit are equally useful for the Church in all conditions and states, and are given as much to the people as to their Ministers , and to women and children , as much as to men , and they are never taken from those , to whom they are once given unless they neglect, or abuse them, and grieve the good Spirit from whom they come.

Lastly, As for their use , the Saving gifts are given to men for their own , but the Miraculous gifts for the good of the Church. By Those we vanquish the Devil , and destroy his Kingdom of sin within us ; by These the Apostles destroyed his kingdom of darkness in the Idolatrous world : By Those we glorify God within the Pale of the Church ; by these we publish his Almighty Power and Glory to those without. Lastly , Those make us precious in the eyes of God ; These make us glorious in the eyes of men. Whereupon Gifted persons, as it appears from the 4<sup>th</sup> ch. of this Epist. ver. 7. were often tempted by popular applause to pride themselves in their gifts. For this reason it was, as the Apostle suggests in the 11<sup>th</sup> ver. that God divided these Gifts to several men in several measures and proportions , according as he knew their capacities would bear. For such is the infirmity of humane nature, that the best of Gifted men were apt to \* glorify themselves in their Gifts, and despise the Ungifted Ministers of the Church. For which reason there was given a † thorn in the flesh

*juvenis, colaphizabatur tanquam puer—si ergo Apostolus potuit extolli magnitudine revelationum, nisi acciperet Angelum Satanae, qui se colaphizaret—vidit Dominus quod tentaret eos superbia et potentia miraculorum, August. in Psal. 130. ὁ μὲν ἐν δυνάμει καὶ ἐν σοφίᾳ τοῦ κυρίου ἡμῶν ὁ δὲ ἐν τῇ ἀσθενείᾳ καὶ ἐν τῇ ὀφθαλμικῇ ἀπολαύσει. Clem. ad Cor. 23.*

\* *Vid. Chrysost. Hom. 29 in 1 Ep. ad Cor. c. 12. † Ne extolleretur tanquam*

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to this blessed Apostle himself, *and the messenger of Satan to buffet him, lest he should be exalted above measure through the abundance of revelations, which he received.* And therefore knowing, that these miraculous graces were valuable no further, than as they were serviceable to the Church, he reproved the *Corinthians* in the last verse of this, and the beginning of the next Chapter for their immoderate ambitious desiring of them, exhorting them rather to covet, and pray earnestly for the saving graces of the Spirit, as the more desirable gifts.

From which comparison, and likewise from the several distributions of these gifts, of which he treats in this Chapter, it is most certain, that he understood by them not the saving universal, but the special miraculous gifts of the Holy Ghost. For as he speaks in the 8<sup>th</sup> and 9<sup>th</sup> verses, to one was given one Gift, to another another, to a third a third; to every man severally to one greater to another less, according as God in his wisdom saw fit. Which cannot be truly said of the Saving Graces of the Spirit, because God must bestow them jointly, or not at all. God cannot give Humility to one, Purity, or Chastness to another, and Charity alone to a third, because there is such an inseparable union and alliance among the Graces of the Spirit (as Philosophers have observed of Moral virtues) that where one is really, there all the rest must be. Which, as I conceive, is the reason why the Writers of the New Testament express the whole body of Practical Divinity sometimes by Faith, sometimes by Hope, sometimes by Repentance, and sometimes by Love, because the combination of these Saving Graces is such, that the mentioning of one implies all the rest.

But if this be not sufficient to prove, especially against Enthusiasts, that by Spiritual gifts in this place the miraculous sort of them is to be understood, it will undeniably appear from considering the number and variety

of them, of which I proposed to speak in the second place. For there are diversities of gifts, but the same Spirit.

A great diversity indeed, for the Apostle here presents us with a list of Nine sorts. *The Word of Wisdom; the Word of Knowledge; Faith; Gifts of Healing; Working of Miracles; Prophecy; discerning of Spirits; diverse kinds of Tongues; and the interpretation of those Tongues.*

First, The Word of Wisdom, or the Revelation of the Gospel, which is called the Wisdom of God in Christ. For as the *Greeks* and *Romans* called the Knowledge of secret and excellent things by the name of Philosophy: So the *Jews* called it by the name of *Chochmah*, or Wisdom, which so often occurs in *Solomon's* works. And therefore *S. Paul* in his Hellenistical style, which consisted in writing of *Hebraisms*, or *Syriacisms*, in *Greek*, Emphatically calls the knowledge of \* Evangelical doctrines and mysteries by the name of *Wisdom*, and distinguisheth it from the Wisdom, i. e. from the Philosophy of the world, in the 2d ch. of this Epist. 6, and 7. verses. *Howbeit (saith he) we speak wisdom, yet not the wisdom of this world, but the wisdom of God in a mystery, even the hidden wisdom, the revelation of which, God ordained before the world was, unto our, that is, unto the glory of us the Apostles, who were the first discoverers thereof. To them it was that the Spirit gave the First Understanding and discovery of the Mysteries of God, and of the Father, and of Christ; in whom, as our Apostle speaks, Col. 2. all the trea-*

\* Ἀβρὺ σοφίας ἢ ἐπιστήμης. &c. Sermonem sapientie vocat non eloquentiam sed veram doctrinam, cujus ipse etiam divinus Apostolus gratiam acceperat, & divus Johan. Evangelista, & divus Petrus Apostolorum summus. Neque enim potuissent homines piscatores, & manu sibi victum parantes, & literarum plane ignari conciones habere, & scribere, & que dicebant, & scriptis mandabant virtute animam implere, nisi a divino Spiritu veram sapientiam accepissent. Theodoret. in 2. ep. ad Corinth. cap. 12. Δοξαζόμενοι τῷ Ἰησοῦ Χριστῷ ᾧ Θεὸν καὶ ἑτοῦς ὑμεῖς σοφιστάς.— Ignat. ad Smyrn.

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tures of Wisdom and Knowledge were hid. In him they were hidden, and wrapt up, before they were unfolded by the Apostles, to whom in the 14, 15, and 16. Chapters of *S. John's Gospel* our Saviour promised his Spirit to comfort and assist them in his absence, to teach them all the things that belonged to the Gospel, to lead them into all truth, to bring to their remembrance, whatsoever he had formerly taught them, and bear witness to the Truth of their Doctrine by his works. Therefore the first, and most principal gift of the Spirit was this, *Λόγος Σοφίας*, the Revelation of the Gospel, or the discovery of all those excellent truths, the knowledge and belief whereof is Essential on our parts to the New and better Covenant, which God hath made betwixt himself and man. This Supernatural knowledge of the whole Counsel of God in the Redemption of the world through Christ, was first given to the Apostles by the Inspiration of the Holy Ghost, and Preached by them to the whole world. Given I say, to the Apostles, for as we read of *δανείους χάρισμάτων*, *diversities of gifts* in my Text: So in the next verse to it, we read of *δανείους διακονιών*, *differences of Administrations*, that is, of Ministeries, or Ministers to whom these Gifts belonged. And therefore as the Apostle hath put the word of *Wisdom* first in the Catalogue of gifts: So in the List of Ministers, which answers to it in the 28th verse, he hath put the *Apostles* first.

From whence I pass to the word of Knowledge, by which with Dr. *Lightfoot*, and *Menochius*, I understand Prophecy properly so called, or the revealed knowledge of secret, remote, and future things. Of secret things, as of the mind, or will of God, or the thoughts of men; of remote things, as of what was done in other places; or of future things, as of what would be done in times to come. According to this

Inter-

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Interpretation you will find, that *Prophets*, which holds the Second place in the List of Ministers, exactly answers to the word of *Knowledge* in the Catalogue of Gifts. In the Church (saith he) God hath set first Apostles, Secondly Prophets. The Spirit of Prophecy properly so called had ceased a long time in the Jewish Church before the coming of Christ; but in the last days, that is, in the conclusion of the Jewish, and beginning of the Christian Church, God poured it out upon all flesh, and their young men saw Visions, and their old men dreamed Dreams, according to the prediction of *Joel* in the 2d chap. which *St. Peter* on the day of Pentecost, when the Spirit descended with all his Gifts, declared was fulfilled to the Jews. By this renewed Spirit of Prophecy it was, that the \* *Prophets* in the Church of *Antioch* had it revealed to them by the Holy Ghost, that *Barnabas* and *Saul* should be separated for the work, unto which he had called them; that *St. Peter* † knew, that *Ananias* and *Sapphira* lyed to the Holy Ghost; that \* *Agabus* foretold the Famine in the days of *Claudius Cæsar*, and the imprisonment of *St. Paul* at *Jerusalem*; that † *Ananias* knew of the Conversion of *St. Paul*; and that \* *St. Paul* told the Centurion before the Shipwrack that not a man in the ship should be lost. Lastly, that *St. John* wrote the Revelation in the antient Prophetick style, and that many others, of whom we read in † Ecclesiastical History, foretold many strange events.

\* Acts 13. 2.

† Acts 5. 3.

\* Acts 11. 28,  
21, 10.

† Acts 9. 10.

\* Acts 27. 23,  
24.

† Euseb. Eccles.  
hist. lib. 5. cap.  
7. & lib. 3. c. 37.

From whence I proceed to the Third Gift, which is called *Faith*, by which you are not to understand πίστις δογματικόν, as \* *Chrysost.* calls justifying, or saving Faith, (for that was a common gift to which all Christians had an equal title and claim) but πίστις θαυμασιών, the faith of Miracles Emphatically so called, because it was a certain supernatural confidence, and assurance wrought by the Spirit in the Soul of a man, by which he was

\* Hom. 29. in  
Ep. ad Cor. cap.  
12. Theophyl. &  
Oecum. & The-  
od. in id. cap.



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sure he could do such or such Miracles, before he attempted to do them. By this supernatural confidence, and impulse it was, that men knew, as by a sign, when they could work wonders, and when not, and the greatest Operator, whether Prophet, or Apostle durst never undertake to do a Miracle, but when he was assured by the Spirit he could do it. And indeed it was requisite for God by some secret preceding impression to let the *Διδασκαλούς*, or Teachers of the Gospel know, when he would assist them, lest they should attempt to do Miracles when they could not, and so discredit their own Doctrine, and Authority, and dishonour the name of God. Of this sort of Enthusiastical confidence, with which the Spirit filled the minds of men,

is that place to be understood in the \* 21. ch. of S. Matthew's Gospel, ver. 21. where our Saviour told his Disciples; *That if they had faith, and doubted not, they should not only do what he had done to the fig-tree, but if they should*

*say to that mountain (upon which they stood) Be thou removed, and cast into the sea, it should be done.* And therefore this sort of Faith is here put before the Gift of healing, and working of Miracles, because it consisted in an antecedent impulse to do both.

Or else by Faith is here to be understood *supernatural courage, and confidence*, with which God was wont to endow the minds of all those, whom he set upon any design, that would find oppositions from Devils or men. This *fiducia*, or undaunted courage is called in the New Testament *πίπισια*, which we render boldness, *Acts* 4. 13, 29, 31. But by the ingenious Translator of the *Mons-testament* it is rendered *Constance, fermeté, Liberté, Hardiessé*, and it was an effect of that which the Jewish writers call the *Spirit of might*, and as † *Maimonides* ob-

\* As also that in *Matth.* 17. 20. *Luke* 17. 5, 6. *vid. Chrysof.* *Hom.* 29. in 1 ep. ad *Corinth.* cap. 12.— *ἀλλὰ τὸ πρὸς Σαμμελὸν οὐκ ἦν φανὴν, ἐὰν ἐγγὺς ἦσαν, &c.* *Theodor.* in *locum.* *πιστὶν ὑπερῶντα ὃ τὸ κοινὸν ταύτην, ἀλλὰ ἐνεκὸν οὗτο ἡς φανὸς δὴ ἐὰν ἐξῇ πᾶσι, τὸ πρὸς αὐτὸν ἐπὶ μετέστανεν—*

† *Mosses Neuch.*  
p. 2. c. 38.



serves, it was always conferr'd upon the person commissioned by God after the promise of *ittecha Ani*, or *Ehieh Immach, Go, and I will be with thee.* Which promise as it was solemnly made by God to \* *Moses*, † *Jeremiah*, and \* others in the Old Testament : So was it as solemnly made to the Apostles by Christ in the New. For after his Resurrection, when he gave them Commission and Authority to Teach ; and Baptize all Nations, he said, † *All power is given unto me both in Heaven and Earth, Go ye therefore, and teach all Nations, Baptizing them in the name of the Father, &c. and lo I am with you to the end of the world.* Accordingly we read in the *Acts* of the Apostles, with what invincible resolution and courage those poor men appeared before the Jewish and Heathen Tribunals, and with what astonishing presence both of body and mind, they, and \* other Teachers of the Gospel, bore the name of *Jesus* before the Kings, and Princes, and people of the earth.

Under the Fourth miraculous Gift, which is the gift of Healing, is comprehended the power of Curing all diseases both of body, and \* mind without the help of Physick through the alone name of *Jesus* Christ, as also the more wonderful power of raising the dead. For as inflicting of death is usually joyned by the Ancients with the power of inflicting diseases : So the power of Curing diseases, and raising the dead are usually joyned together in their writings as effects of the same miraculous gift. Although the latter also is often reduced under the Fifth miraculous gift, *ἑνεργημάτων ὁρμήσεων*, which we translate working of Miracles: under which is comprehended the power

\* *Exod.* 3. 12.  
† *Jerem.* 1. 8.  
\* *Ezek.* 3. 9.  
*Deut.* 31. 6, 8.  
*Josh.* 1. 5.

† *Matth.* 28.  
19, 20.  
particularly to  
S. Paul, *Acts*  
18. 9, 10.

\* *Acts* 7. 13, 46.

\* *Inde jam facultas datur posse venenorum virus extinguere, animorum desipientium labe reddita sanitate purgare, infestis jubere pacem, violentis quietem, ferocientibus lenitatem.* — Cyprian. Epist. ad Donat.

† *Alii laborantes aliquâ infirmitate per manus impositionem curant & sanos restitunt, etiam & quemadmodum diximus mortui resurrexerunt, & perseverarunt nobiscum annis multis.* *Irenæus*, lib. 2. c. 57. vid. *Euseb.* lib. 5. hist. c. 7.

power

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power of working signs and wonders in the Heavens , of silencing, and casting Devils both out of Men , and Oracles, of inflicting death, as the Prophet did on the Captains of Fifties, and their Companies, and St. *Peter* upon *Ananias* and his wife. Lastly, the power of inflicting Diseases on the bodies of incorrigible sinners, as *Paul* did upon *Elymas* the Sorcerer, which in this, and the first of his Epistles to *Timothy*, is called the delivering up to Satan by Excommunication, and perhaps also the power of filling the Souls of contumacious sinners, with supernatural horror, and agonies, which when they are but natural are worse to be endured, than the most intolerable bodily pains.

By Prophecy is not understood the gift of Prediction, or knowing remote, and future events. But first, the gift of Preaching or expounding the Scriptures by Inspiration, in which sense it is said in the 4th verse of the 14th chap. every man Praying or Propheying, that is, Praying and Preaching with his head covered dishonoureth his head. In this sense Inspired Preachers are called Prophets in the 14th chap. of this Epist. ver. 29. *Let the Prophets (saith he) speak two, or three at a time, and let the rest hear, and judg.* Accordingly *Nebia* the Hebrew word for a Prophet is often rendred in the *Chaldee* Translation by \* *Saphra*, and † *Meturgeman* which signifies Teacher, and Interpreter, in which sense the Preachers in the Church of *Corinth* were very properly called Prophets, who Preached, and expounded the Holy Scriptures by Inspiration from the Holy Ghost.

Or else Prophecy may be taken, as it often is in the Old, and New Testament, for *Praising of God by inspired Hymns and Psalms*. For inspired persons did usually spend their Enthusiasm in composing of Hymns, and Spiritual songs: which is the reason we read of such a great number of Divine Poets, or Psalmists among the

\* *Targ. Jon.*

1 Sam. 10. 5,

12.

† *Targ. Onk.*

*Exod. 7. 1.*

the Hebrews, as Moses, David, Asaph, Heman, Jeduthun, and the rest. Hence it is that we read 1 Sam. 10. of a company of Prophets, who came down from an high place Propheying, Singing (saith the \* Paraphrait) \* מְשֻׁבָּחִים חֲמִשָּׁה with Psalteries, Tabrets, Pipes and Harps. And both in that, and the 19th chap. where Saul is said to have Prophesied among the Prophets; the Paraphrast plainly saith he Sang, or Praised God. And according to both these senses of the word Prophecy you find Psalms, and Doctrines among the gifts of the Spirit in the 14th chap. of this Epist. and the 26 verse.

But thirdly, Prophecy is put here not only for Preaching, and Praising God by Inspiration, but also for Praying unto him in publick Assemblies by † Inspired Prayers. For in the Apostles time there was a Miraculous gift of Praying as well as Preaching, when the Spirit used to seize upon the Souls of men in publick, and affect them in such an extraordinary way as to make them pray for such things, and in such a due manner, as in those times, when as yet the Church had composed no Liturgies, persons not Inspired could not do.

+ Μὲν δὲ τῶν πάντων ἡν δὲ συγῆς χάρις — Porro una cum his omnibus donis erat & precum donum, quod & ipsum spiritus dicebatur, quo qui praeditus erat pro plebe

universâ preces fundebat. Quandoquidem enim multa eorum, quæ nobis conducunt, ignaremus, & quæ minimè conducunt postulemus, accessit donum precum ad unum aliquem eorum, qui quod communiter universæ Ecclesiæ conducebat, id ipse pro omnibus stans postularet, tum alios edoceret. Spiritum igitur hic vocat tum donum tale, tum animam eam, quæ donum id susceperet, quæque apud Deum intercederet, ac gerneret. Qui enim hujusmodi gratiâ dignatus est, is magnâ cum animi compunctione stans, multisq; cum gemitibus mente aciem coram Deo prostratus quæ omnibus conducunt petit, cujus & nunc Symbolum est Minister pro populo preces Deo offerens. Hoc igitur Paulus sentiens dixit, ipse spiritus intercedit pro nobis gemitibus inenarrabilibus. Chrys. in ep. ad Rom. c. 8: Hom. 14. To the same purpose speaks Theoph. and Occumen. upon the place.

In this sense it was, that the Apostle saith that the Spirit (or gift of the Spirit) helpeth our infirmities: And that the Spirit, or \* Inspired person, maketh intercession for us

σεβασμῶς ἀλαλήτοις, with unutterable \* Μὲν δὲ συγῆς χάρις — πῶς καὶ ὁ πνευματικὸς ἀνθρώπου — nam magnâ cum compunctione stabat spiritualis ille homo, & multis gemitibus, cujus hodie signum est Diaconus stans intentius supplicationes pro populo effundens. Theoph. in locum.

\* *Etiā seipsum immiscuit nē sermo odiosus videatur.*  
Oecumen. in locum.

\* *Adverbium significat nomen cum prepositione.* Sanctius in Minerv. Shiopp. in gram. philos. Grammaire raisonnée.  
† *Chrysof. & Theoph. in loc.*

\* *In locum.*

† *Deut. 32. 18. Mal. 2. 10. 1 Chron. 29. 10. Isa. 63. 16. 64. 8. Joh. 8. 41. So Joma c. 8. 9. dixit R. Akiba, beati vos O Israel coram quo purificamini; & quis purificat vos? Pater vester qui est in Cœlis, iuxta dictum, illud, & spargam, &c. Ezek. 36. 25. Sotta cap. 9. 15. Postquam prædixit futuras calamitates tempore vísitationis templi sic erumpit: Cui ergo nitetur nisi Patri nostro qui est in Cœlis? quæ verba his ibi repetuntur.*

\* For in their Offices which are very ancient, we find God invoked by the name of *Father*, particularly in that solemn Prayer,

*sighs and groans.* Likewise (saith he) the Spirit helpeth our infirmities, for \* we know not what we should pray for (or in what manner) as we ought, but the inspired man maketh intercession for us with groanings which cannot be expressed. Which groanings were the effect of those supernatural raptures, and Enthusiasms, with which the Spirit filled the Souls of these Inspired Orators, often moving them withal to Pray in unknown tongues. Which S. Paul Emphatically calls *praying by the Spirit*, in opposition to praying intelligibly, or \* with the understanding, as you may see in the † 14th chap. of this Epist. the 14 and 15 verses, which the Enthusiasts of this age have so perverted, and abused. This Gift above all others was looked upon as a singular pledge of Gods favour, and as a Seal by which he own'd the Christians to be his *adopted Sons*. And therefore in the 8th chap. of the Epistle to the *Romans*, the Apostle calls it the *Spirit of Adoption*, whereby they were moved to cry *Abba Father*. A name as S. \* *Chrysof.* and *Theophyl.* observe, by which the *Jews* were nowhere found to call upon God in Prayer, although they

called God † *Father*, by way of acknowledgement and confession, and therefore the Spirit moving the Christians to invoke God by the name of *Father*, as our Saviour had directed his Disciples to address themselves unto him before, did thereby bear witness with their Spirits, that they were *the Sons of God*. I pray

mark what I say upon the Authority of S. *Chrysof.* who asserts that the *Jews* were nowhere found to invoke God by the name of *Father*, which must be \* restrained to the *Old Testament* and the *Apocrypha*; where

where from *Abraham* to the *Maccabeans* we find none that calls upon him in Prayer by the name of *Father*, which makes this Great mans notion very probable, that the Christians first invoked God by that title, being thereunto moved by the Holy Ghost, who thereby declared to the unbelieving *Jews*, that they were the Sons of God, and his heirs, and co-heirs through *Jesus Christ*. But then saith he, as it were correcting himself, if they did call God Father in their devotions, they did it, ἐξ οἰκείας διαπόλεως, of their own proper motion, whereas the Gifted Christian Orators did it, ἀπὸ πνευματικῆς ἐνεργείας ἀνέσταντος, by the Spiritual Energy of the Holy Ghost, and there was as sensible a difference (saith he) between calling God Father from those two principles, as between speaking in acquired tongues, and tongues by Inspiration, or healing by Physick, and the gift of the Holy Ghost; whereof the latter carried along with them a visible divine impress, and therefore the Spirit which moved the Christians to cry \* *Abba* Father in their devotions might well be called the *Spirit of adoption* which thereby bore witness with their Spirits that they were the sons of God.

which is stiled (because it contains Eighteen small prayers) שמונה עשרה and mention whereof is made in the *Mishna* [traſſar. de Benedictionibus ברכות cap. 4. 3. *Ramban Gamaliel dicit quilibet die orare debet quisquam octodecim preces*] one of those prayers beginneth השיבנו אבינו לתורתך fac nos revertere Pater noster ad legem tuam. Turn us our Father unto thy Law. Another Prayer for the blessing of the season of the year, which particularly is cited in the *Mishna* in the same tract. cap. 5. 2. beginneth ברכנו אבינו בכל מעשיך ברכנו Bless us, our Father, in all the works of our hands. In the days appointed for penitence which are 10 days, and to some 40 before the day of atonement, there are many prayers, which begin אבינו מלכנו our Father, our King. But though this title of *Father* be now found in the Prayers of the *Jews*, yet it is very probable that they being under a servile dispensation very rarely presumed to address themselves unto God by that familiar appellation, till they saw that the Christians, who reproached them as *bondmen to the law*, came with such freedom to the throne of Grace.

*mus sine teste & à nobis ipsis, verum paracleti donum est, & ipse docuit nos per spiritum, id est, donum, sic loqui in orationibus.* Theophyl. Rom. 8. 16. See Gal. 4. 6.

From whence I pass to the discerning of Spirits, which was as useful a gift as any of the rest. For as in *Egypt* Satan raised up *Jannes* and *Jambres*, and other Magicians



ans to contend with *Moses* in working of Miracles : So in the Primitive times of Christianity he raised up several Conjurers, and Magicians, who as the Apostle speaks in his first Epistle to *Timothy*, *Came after the working of Satan with all power, and signs, and lying wonders*; of whom our Saviour prophesying in the 24th chap. of *S. Matthews* Gospel said, *that they should shew great signs, and wonders, and deceive if it were possible the very \* Elect*, that is, *the \* Church it self*. They had power from the Devil (as *S. John* plainly saith, *Rev. 13. 14. and 16. 14.*) to work signs and wonders in the air; to speak diverse Languages; to foretel Plagues and Storms; to tell what was done at a distance; to make fire come down from Heaven; to vomit flames; to walk and fly in the air, and cast out Devils by a compact with *Beelzebub* their Sovereign Prince. And all these things they did to confront the Miracles and invalidate the Authority of the Apostles, and confirm this Anti-christian doctrine, which was a contradiction to their Gospel, that *Jesus* was not Christ, For this reason they are called in the fore-cited places Antichrist, and false Prophets, and there were very many of them, both *Jews* and *Gentiles*, as *Simon* called *Magus*, *Elymas* the Sorcerer, the seven sons of *Sceva* the *Jew*, and many more not mentioned in the Scriptures, as *Borchozbah*, and *Apollonius Thyanaeus*, who aped our Saviour, as *Pharaohs* Sorcerers imitated *Moses*, in as many Miracles as he could do, and was the Prince of all the Devils Apostles, and the greatest Magician, that ever deceived the world.

God therefore in compassion to the state of the Primitive Church inspired the Governments in all places with a supernatural Sagacity to discern these *Satanical* spirits, and distinguish their works from those of the Spirit of God. One of the principal rules, which the discerners of Spirits gave to the Church whereby to try the Spirits, was this: that every Spirit, which wrought Miracles

to

\* Compare

*Ex. 19. 5, 6.*

*Deut. 7. 6. and*

*14. 2. and 26.*

*18. with 1. Pet.*

*2. 9. Gal. 1. 13.*

*Rev. 2. 9. and*

*5. 19. Matth.*

*24. 22.*



to prove that Jesus was the Christ, was of God; but every Spirit, that wrought wonders to prove, that he was not Christ, or that another was the Christ, was a lying Spirit, that Spirit of Antichrist, which our Saviour foretold his Disciples should come, and which was in the world in the time of S. John, as you may read in the place I cited before, as also in his 2 Epist. ver. 7. Conformably to this S. Paul in the *verse* before my text, lays down the same infallible rule that no man that calleth Jesus Anathema, as many Infidels and Apostates did, can speak by the Spirit of God. Another rule whereby to try the Spirits was submission, and obedience to the Governours of the Church. *We are of God:* (saith S. John, 1 Ep. 4. 6.) *he that knoweth God heareth us; he that is not of God heareth not us: hereby we know the spirit of truth, and the spirit of error.* And *If any man among you* (saith S. Paul. 1 Cor. 14. 37.) *pretend to be a Prophet or inspired by the Holy Ghost, as a sign that he is truly so, let him acknowledge, that the things I write unto you are the Commandments of God.* I question not, but they had other tests besides these, by which to try the spirits, as that every spirit which wrought signs to confirm any doctrine, which was inconsistent with a pure and peaceable life, or the sober use, and rules of moral reason, must needs be a Diabolical, Pseudo-prophetical spirit, as I think I could demonstrate, if I had but time.

From whence I come to speak of the two last kinds, viz. of the \* *Gift of Tongues*, and which was as wonderful as that, the gift of *Interpreting* thereof. To the understanding of which be pleased to take notice that the gift of strange tongues was usually accompanied with such strong Enthusiasms, and Raptures, that the affected person could not use his understanding in an ordinary way, so as to † interpret, and explain his inspirations in the audience to which he spoke; which was the reason that the spirit did usually reveal to \* others, who stood

\* ὁ μὲν τῇ Πνεύματι  
φωνῶν, ὁ δὲ τῇ  
Ρωμαιῶν, ὁ δὲ  
τῇ Ἑβραίων, ὁ δὲ  
ἐν ἑαυτῷ πνεύματι  
αὐτῇ ἐκδέχεται  
ἐρμηνεύον  
γλωσσῶν. 1 Cor. ad  
Cor. 12. 6.  
Hom. 29.  
† ὁ μὲν ὁ δὲ  
τὸ πνεῦμα λαλῶν  
τοῖς, ἐν ἑαυτῷ  
ἐρμηνεύσας αὐτῷ  
ἐκδέχεται.  
Chrys. ib.  
\* 1 Cor. 14.  
4. 28.

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\* 1 Cor. 14. 13.  
 ὁ ὃς ἢ ἀμφοτέ-  
 ρα ταῦτα λα-  
 εῖσιν ἢ ἐκεί-  
 νῳ ἢ τῷ ἄλλῳ  
 διὰ τὴν ἐκκλ-  
 ῖαν 1 Cor. 12. 10.

by and understood not the inspired Languages, the matter, which the gifted Oracles spoke, or else by a \* new inspiration revealed unto them the things which they had spoken in the unknown tongue, but through the violence of the Enthusiasm had forgot. Which latter Gift, because it was more profitable for the Church, the Apostle in the 14th chap. prefers before the former, which the vain *Corinthians* did so much affect.

These are the miraculous gifts of the Holy Ghost, which as it appears from the 28. ver. of this chap. God gave to the difference of Ministeries, or Ministers, i. e. to the *Apostles, Prophets, Teachers, Helps, and Governments* of the Primitive Church. To the *Teachers*, i. e. to the more profound and solid sort of Doctors, who answered to the *Scribes* in the Synagogue, and wholly devoted themselves to Preach and expound the Scriptures, which was an excellent Gift, or Talent, and always esteemed the most useful way of instruction (especially of the

† Luke 23. 27.  
 Acts 2. ch. 28.  
 23.

† *Jews*) in the Primitive Christian Church. To the *Helps*, i. e. to the helpers, or assistants, such as the *Evangelists* were to the Apostles, as *Silas* to *Paul*, *Mark* to *Barnabas*, or such as the *Deacons* were to the Bishops, and Presbyters, and the whole Church. And they are called helps by an Hebraism in Greek, as the \* *Levites* were called in the *Jewish Church* and Language, מַסְעֵרֵי לַכֹּהֲנִים *help to the Priests*. By *Governments* are to be understood Governours, for in the Hellenistical stile the abstract is often put for the concrete, according to the custom of the *Hebrew*, & *Syriack* tongues, and by Governours, are meant the *Apostles* and \* *Bishops*, to whom the Gift of discerning Spirits seems to have belonged in a peculiar manner, because the word κυβερνήτης, which is here put for Government, is used by the *Septuagint* to render the Hebrew word *Tachbuloth*, which signifies discerning Wisdom, Prudence, or Counsel, wherein the spirit of Government doth consist.

Thus

\* Deacons  
 called Levites  
 Clem. ad Cor.  
 40. — Καὶ  
 ἀδελφὰς ἰδι-  
 αι διακονίαι  
 ἔχουσιν.

\* So Rev. 2. 2.  
 The Angel of  
 the Church  
 Ephesus is com-  
 mended for  
 trying them,  
 which say they  
 are Apostles,  
 and are not.

Thus in the *first* of *Proverbs*, v. 5. where we say, *a man of understanding shall attain unto wise counsel*, the *Septuagint* saith, *ὁ νοήμων καὶ ἐπὶ νοῦν αἰσθάνεται*, *a man of understanding shall attain unto Government*. The like may be seen *Prov.* 11. 14. and 14. 6.

There were other Miraculous gifts under the New Testament, which are not mentioned in this Chapter, and which though properly speaking they did not proceed from the Holy Ghost, yet in a large sense may be called *spiritual gifts*. These were the *voice from Heaven*, which the *Jews* called *Bath-col*, and the appearance of Angels those holy messengers of God, and Ministering Spirits, who sometimes acted as Gods Vicegerents, and \* assumed his person in speaking to men. But though the Apostle take no notice of them here, because they were not intrinsic, and inherent gifts, yet I thought fit to mention them because they were extraordinary, and relate to some passages in the following part of this discourse.

\* *Galat.* 3. 19.

*Hebr.* 2. 2.

Thus having given you an account of the number, and diversities of these gifts of the Holy Ghost, together with the difference of *Ministeries* to which they belong'd, I proceed in the Third place to shew the reasons, why they were given by God to the Primitive Churches, and not to the Churches of latter times.

Now this reason is to be taken from the wants and necessities of the Primitive Church, whose *infant-state* required, that God should assist her with the Miraculous Gifts of the Spirit, till the Gospel was sufficiently Preach'd about the Empire; the Scriptures of the New Testament compleated; the Temple-worship abolished among the *Jews*; Idolatry destroyed among the *Gentiles*, and both were united together under Christ into one Communion, or Catholick Church. It had been impossible for God to bring to pass all these stupen-

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\* 2 Cor. 8.23.  
Phil. 2.25.

stupendous things in a way consistent with his own Wisdom, and the freedom of humane nature, without making use of these, or other fitting means, as wonderful as these, to publish the Gospel, and confirm the truth thereof. How should the Jewish and Gentile world have believed without Apostles, and \* Apostolical Preachers, and how should the Apostles, and Evangelists have preached, unless they had been inspired? for their Saviour left them like Orphans, or rather like Scholars of the third Classe, before he had revealed all the Gospel unto them, and therefore it was necessary for God to send his Spirit the Comforter to supply his place among them, to build upon the Foundation, which he had laid, and discover the word of Wisdom in as ample manner unto them, as they were to Preach it about the world. And then because they were illiterate men, that knew no Languages but their own, it was requisite for him to give them, and their assistants the gift of *strange tongues*, that they might freely converse with men of all countries, and Provinces, and Preach the Gospel through all the world.

But then as the Spirit qualified them by infused Divinity and Languages to preach: So was it requisite for him to confirm the Truth of their doctrine by Signs, and Wonders, as by giving them Power to silence Oracles, and rebuke Magical spirits, to cast out Devils, heal the Sick, raise the Dead, and demonstrate his special Presence in Christian assemblies by sending his Spirit upon private men, and Idiots, and in particular by enabling them to speak in strange tongues, which by reason of the rapturous way in which they were inspired, they could not interpret to the Congregations, in which they spoke. This manner of speaking in unknown tongues is different from that, which I mentioned a little before. For the former way of speaking was given to the Apostles, and Evangelists,  
not

not so much for a sign, as to enable them to instruct foreign nations in the Faith, and it was either a permanent gift, or if it were not, it always came upon them in a calm and gentle manner, in so much that they were perfect masters of their own understandings, and could freely converse with the people, to whom they spoke.

\* 1 Cor. 14. 22.

But the use of the latter was principally \* *Signal*, or *Testimonial*, like other miracles, and came upon the people, as well as the Ministers, and that in such a rapturous Enthusiastical manner, that though they understood their † own inspirations, yet they were not able to interpret them to the Church, and therefore to this gift was usually annexed the more useful gift of interpreting tongues, of which I spoke before.

† 1 Cor. 14. 4.

All these Miracles are called the Testimony of the Spirit, particularly, *Heb. 2. 4.* God the sender of the Spirit is said to have *born the Apostles witness, with signs, and wonders, and divers miracles, and gifts of the Holy Ghost.* Hither we may also refer the *word of Knowledge*, or the gift of Prophecy properly so called, which of all the Unctions of the Holy Ghost was a particular sign to the Jews, that the Christians were also the children of promise, upon whom the Spirit of Prophecy came. But then it was requisite for them upon other accounts, because the discovery of things secret, and remote, and the prediction of future events was frequently necessary for the preservation of the Christians, and preventing of imminent danger to the Church. Thus *Agabus* signifying by the Spirit, that there should be a great dearth throughout all the world, *i.e.* all\* *Judæa* the Disci-  
ples at *Antioch* determined before-hand to send relief unto their Brethren in *Judæa* by the hands of *Barnabas* and *Paul.* So an Angel was sent to *Paul* to assure him, that he should be brought before *Cæsar*, and that God would save all the lives in the ship for his sake. By which Revelation he was enabled both to encourage,  
and

\* *Ham. on*  
*Matth. 24. 7.*







and full of the Holy Ghost whom they might ordain Deacons. And S. Paul in his first Epist. to Timothy 4. 14. charged him not to neglect the \* gift of the Priesthood, which was given him by Prophecy, and the Imposition of his hands. And accordingly Eusebius out of Clemens Alexandrinus reports of S. John, that he took men to ordain Bishops of the Asiatick Churches, τῶν δὲ τοῦ πνεύματος ἁγίου ἀποστόλων, from among those who were signalized with spiritual gifts. Agreeable to which † S. Paul told their Predecessors, that the Holy Ghost had set them over the flock.

\* Calvin, Instit. l. 4. cap. 3. & in locum.

† Acts 20. 28.

Lastly, Because it was impossible to govern the Church more than other Societies and Bodies politick without sensible punishments, God endowed the Apostles, and their Successors with a power of inflicting supernatural diseases, and death upon incorrigible offenders, while for want of assistance from the Secular arm, they had not power to make penal laws for themselves. This supernatural power of inflicting corporal punishments, which usually accompanied excommunication, made the Apostolical rod as terrible as the pestilence that walketh in darkness, and the destruction that wasteth at noon day. For by it offenders were delivered up to Satan to be tormented, possessed, and killed by him, who is the † ordinary executioner of Gods judgments. And it was so inherent at that time in the Apostolical function for punishing of Scandals, and preserving the Unity and Order of the Church, that God was pleased to second their breadful Censures in their absence, as well as their presence, as upon the incestuous Corinthian, whom this Apostle delivered up to Satan in an \* Ecclesiastical meeting at Corinth, although he was not there. And such a tender regard had God for the Order, and Discipline of the Church, that he concurred with the Apostles in the execution of this power, not only against those who continued obstinately in † incest, \* blasphemy,

† Job 2. 6.  
1 Sam. 16. 14.

\* 1 Cor. 5. 3, 4, 5.

† 1 Cor. 5. 3, 4, 5.  
\* 1 Tim. 1. 20.  
2 Tim. 2. 17.

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heresies, and such like sins, but against those also, that were prating malicious Schismatics, opposers of the Bishop, and disturbers of the peace and order of the Church. Such an one was *Alexander* the Copper-smith, and *Diotrephes* in the Church of *Ephesus*, whom *S. John* assured the Church he \* would remember (*i. e.* censure) when he came, for his evil deed. We cannot imagine that our Lord, who came not to destroy mens lives but save them, would have given the Apostles such a power over mens lives, but in order to such a considerable end. It was necessary, that they, their assistants, and Successors the Bishops (who are likewise called \* Apostles, *2 Cor.* 8. 23. *Gal.* 1. 19. *Phil.* 2. 25.) should be invested with this power to preserve their Authority as Governours, and thereby secure the discipline and government of the Church: which as such is a *Spiritual body politic* consisting of Magistrates, and Subjects, and so ought to have its proper laws. Therefore God, who in his infinite wisdom could not erect a Society without Governours, nor constitute Governours without investing them with a sufficient power of casting contumacious transgressours out of their Government, thought fit in the Churches minority to execute judgment upon those, whom they ejected; in which concurrence, I conceive, consisted their miraculous power of inflicting supernatural diseases, and death. A power more than Imperial, and greater than *Cæsar* could shew, which made their Ecclesiastical subjects reverence their persons, and dread their displeasure, and by consequence shews, that it was put into their hands in that exigence, as the Sword is put into the hand of the Secular Magistrate, that they might be a terror to evil doers, and assert their Spiritual government over the Church. This is plain from the story of *Ananias* and *Sapphira* whose sudden miraculous death was a terror to the rest (for as the text tells us, great fear came upon all the Church) and

\* 3. Epist.

\* Theodor.

1 Tim. c. 3. v. 1.  
τὸς δὲ πρὸς κα-  
ταβολὴν ἑμ-  
σώτους Ἀπο-  
στόλους ἐννομα-  
ζόν. And *Cle-  
mens* Bishop of  
Rome is cited  
under the cha-  
racter of *Cle-  
mens* the A-  
postle by *Clem.  
Alexandr.* l. 4.  
*Strom.*

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and plainly shews that the Church was not a mere voluntary Society nor the Apostolical authority precarious, but the undoubted Ordinance of God.

From all which I hope it is plain that the necessities of the Primitive Church were the reason, why God gave these gifts of the Holy Ghost to Her, and not to the Churches of later times. And this is apparently asserted by the Apostle in the 4th chap. of his Epist. to the \* *Ephesians*, where after he had spoken of the † gifts, which our Saviour gave in different measures to the several Ministers of the Church, to the *Apostles, Prophets, \* Evangelists, † Pastors, and Teachers*, saith, *that it was for the perfecting of the Saints, for the work of the Ministry, for the edifying the body of Christ, till they came in the unity of the Faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.* From \* whence it is evident, that as the Gospel increased, and the Church grew up, God, like a wise nurse, weaned her by degrees from these miraculous gifts, till at last having arrived at her full stature in Christ, he left her, as Parents leave their children, when they are grown to be men, to subsist without extraordinary helps and supplies. And therefore as the Scriptures increased, God ceased by degrees to discover the doctrines of the Gospel by Inspiration to the Ministers of the Church, and by that time the writings of the New Testament were made up, and the *Scripture-canon* as it were Sealed, the Successors of the Apostles in the time of *Clemens, Polycarp, and Papias*, (the Disciples of *S. John*) and of *Justin Martyr* pretended to no other way of revelation, or coming to the knowledge of the Christian Religion, than by the † word of God.

And then as the Gospel began to be Preached in *Latin*, and *Greek*, and native *Romans* and *Gracians* were admitted to be Ministers of the Word, the Gift of tongues,

\* Chrysost. in ep. ad Eph. c. 4.  
Hom. 11.  
† διδὸς ὁ  
Θεὸς τὰ χα-  
ρίσματα ἀντ-  
ραμὲναι τῇ  
διακονίᾳ, The-  
ophyl. upon the  
place.  
\* Εὐαγγελι-  
ζομένους ὡς  
Πελοπύλα καὶ  
Ἀνῶλα. id.  
† Λέγει τὸς  
ἐπισκόπους—  
δύνασαι ὃ τὸς  
προσβυτέρους  
καὶ, ἐπισκόπους  
νοῦσαι. id.  
\* August.  
Quest. ex  
Evangel.

† Apostolorum  
Successores &  
Discipuli sacro-  
rum Evangelii-  
orum libros, in  
qui fidei sermo-  
nem nomenque  
audivissent,  
tradebant.—  
Euseb. hist. l. 5.  
c. 37.

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which was the first of the gifts of the Spirit, began to grow useless, and cease. Till at last Churches being gathered in all Provinces of the Empire; and every Nation having Ministers of its own, the Gospel was Preached without Inspiration in all languages of the world.

The gift of Prophecy properly so called continued somewhat longer in the Church, because in these times of danger, and persecution, it was necessary for Christians (as I shewed before) to be forewarned of future events.

\* *Eusebius* tells us, that *Quadratus* and † *Ammius Philadelphensis* who lived in the beginning of the Second Century together with the daughter of *Philip* (the *Apostle*) had the gift of foretelling things to come, and cites a passage out of the dialogue of *Justin Martyr* with *Trypho the Jew*, wherein he asserts that Prophecy was still to be seen in the Church. *Irenæus* also lib. 2. c. 57. reckons the Prophetical influx in Visions, and predictions among the spiritual gifts, which he saith the Disciples in that age received in different measures for the good of the Church. *Origen* also in his Seventh Book against *Celsus* mentions this among other miraculous gifts which were then extant. But though at that time the Prophetical spirit was still in being, yet it was very extraordinary, and soon after ceased altogether in the Church.

We read of the power of raising the dead in the fore-cited passage of *Irenæus* who speaking of his own time saith, *And now the dead are raised, and have lived among us many years.* But the gift of healing being so beneficial to mankind continued longer in the Church, (as is evident out of \* *Cyprian*, and † *Origen*, but little or no mention is made of it after, till the latter end of the Fourth, and beginning of the Fifth Century, when God was pleased to work that and many other \* Miracles at the tombs, and by the Reliques of Martyrs, which were the last Miracles in the Church.

\* *Lib. 3. hist.*

c. 37.

† *Hist. lib. 5.*

c. 17.

\* *Ep. ad Donatun.*

† *Lib. 1. contra Cels.*

\* *Chrys. Hom.*

37. in *S. Jul.*

*Hom. 43. in*

*S. Mach. de*

*S. Bab. contr.*

*Gentiles Aug.*

*Ep. 137. ad cle-*

*rum, & pleb.*

*Hippon. Chrys.*

*Hom. 69. En-*

*com. Mart.*

*Ægypt. Aug.*

*l. 22. de civ. dei*

*c. 8. lib. 1.*

*restrait. c. 23.*





## *The Spirit of Enthusiasm Exorcised.*

Intercessions, and giving of Thanks for all men, for Kings and all that were in Authority in a good and acceptable manner through the name of the only Mediator betwixt God and man, the man Christ Jesus.

Thus expired these miraculous gifts of the Spirit, the actual communication and exercise of which the Apostle in the 7. ver. of this chap. calls *the manifestation of the Spirit*, and saith, that they were given to every man *res et numerus* for the benefit and advantage of the Church. But as the Church grew up from an infant to her full stature in Christ, so they grew useless, till at last some sooner, some later, they were quite taken away. This St. Paul, who could do all Miracles, foretold in the 13th chap. of this Epist. wherein he exhorts the *Corinthians* to covet the saving rather, than the miraculous Graces of the Spirit, because these should, but those should never fail. Charity (saith he) is a gift that never faileth, but other gifts shall, for whether there be \* Prophecies they shall fail, or whether there be \* tongues they shall cease, or whether there be knowledge it shall vanish away. For we know, what we know by Revelation, but in part, and we Prophecie by inspiration but in part, but when the perfect knowledge of the Christian Religion, or the perfect state of the Church is come, then that which is imperfect and obscure shall be done away. Even as when I was a child I † spake as a child, I \* understood as a child, I thought and conceived things as a child, but when I became a man, and to the full use of my reason, I put away childish conceptions and things. For now we see Divine Revelations as the Prophets did of old, in a dark Enigmatical manner, and by Symbolical representations of things upon the fancy as in a glass, but then in the adult state of the Church, we shall see them after the *Mosaical* manner in a more rational way and

\* Si enim Prophetia, & lingue sunt propter susceptionem fidei, fidei undique explicata, tanquam superflua cessabunt in presenti, maxime autem in futuro. Theoph.

† Dicit ἐλάλῳ tanquam ad linguas referas. id.

\* Hoc ad prophetias referre videtur. id.



and more accommodate to humane nature, as it were face to face. Now I know them imperfectly, but then I shall know them clearly, even as I am known. To conclude, there are three permanent gifts, Faith, Hope, and Charity; but the most excellent of these is Charity.

Having thus discoursed First of the kinds of Spiritual gifts, and Secondly of the number, and variety of that miraculous sort, which is understood in my text, and having in the Third place shewed the reasons, which moved God to give them to the Primitive Church, and not to the Churches of later times, I proceed in the last place to make some improvement of the whole discourse.

First then I desire you to reflect on the difference betwixt the Saving, and Miraculous gifts of the Spirit, and then to consider how much more excellent, and desirable the former are, than the latter, and how much rather you ought to covet these than those, although they were extant yet in the Church. As for these they neither supposed any saving Grace in the gifted person, nor brought any along with them, nor drew any after them, but as \* *S. Chrys.* compares them to riches, so like riches they tempted men to † *Pride, Vanity, & Contempt* of their Governours, as also to \* *envy, and hate one another*, so that this Apostle was fain to make use of the same Apologue, to allay the envy of some and the grief of other *Corinthians* ( who had none, or not so many, or not such spiritual gifts, or not to such a degree as others had) as *Menenius Agrippa* did to appease the Commons of *Rome*, by comparing the body politick of the Church to the natural body; which cannot be all head, hand, or eye, but hath several members some more honourable than the other, and all conspire to the good of the whole. Nay so inconsiderable are these, gifts in themselves, and so unprofitable to any Christian,

as

\* 1 Cor. 12. 1.

Hom. 29.

† *Chrys. in Eph.*

4. Hom. 11.

*Clem. ad Cor.*

c. 23.

\* *Theoph. on*

1 Cor. 12. 1.

\* *Respons. ad  
quest. 5. ad  
Orthodox. in  
Justin. Mart.  
August. de  
Serm. domini.*

† *Luke 10. 17.  
18, 19, 20. Aug.  
in Psal. 130.*

\* *Aug. tract. 13.  
in Evang. Joh.  
qui habet spon-  
sam sponsus est.  
Cyprian. de  
de unit. Eccles.  
Nam & prophe-  
tare, & demo-  
nia excludere,  
& virtutes  
magnas in ter-  
ris facere, sub-  
limis utique,  
atque mira-  
bilis res est, non  
tamen regnum  
caeleste conse-  
quitur quisquis  
in his omnibus  
invenitur, si  
non, &c.*

as to his main concern, that \* like the sun and rain they were given to good and bad, and when they were given to a truly good Christian they could not secure him in a state of Grace, for they could not restrain these *Corinthians* from many grievous sins, with which the Apostle chargeth them, nor, as it appears from *Heb. 6. 4, 5, 6. verses*, keep others from a final Apostasie from Christ. This, I suppose, was the reason, why our Saviour, when his Disciples returned with joy, saying, *Lord, even the devils are subject unto us in thy name*, answered them thus: † *Rejoyce not in this that the devils are subject unto you, but rather rejoyce that your names are written in the book of life.* To the same purpose speaks this Apostle to the vain *Corinthians*, who valued themselves so much upon the account of their spiritual gifts: \* Though, saith he, I could not only speak with all the tongues of men, but express my thoughts like Angels, and have not Charity, I should be no better than a musical instrument of brass, or a tinkling Cymbal. And though I had the gift of Prophecy, and understood all Mysteries, and had all knowledge revealed unto me, and though I had the highest degree of miraculous Faith, so that, as our Lord said, I could remove mountains, and yet had no Charity with them, I should be good for nothing, nor become in the least more acceptable to God. The tongues of men or Angels, to speak in the Apostles phrase, could have said nothing more plain or emphatical to shew how much more excellent the saving graces of the Spirit are, than the miraculous gifts, which can neither render us like God, nor qualify us for the enjoyment of him, and which gave no intrinsecal worth to the persons, who formerly had them, nor made them more useful for the Church, than acquired gifts, which are the ordinary means of Faith, and Repentance, make us. Suppose thou knewest the Gospel, like the Apostles, by Inspiration, what then?

then? another Minister, who knows it by reading and study is as capable to serve the Church as thee: and besides if thou art, like a vain *Corinthian*, ambitious of Inspiration, know that it will add nothing to the reputation of thy parts, for an inspired man is but the vessel to the treasure, the very Instrument and Machine of the Holy Ghost, who can ordain strength out of the mouths of babes and sucklings, and make a child, or an idiot, preach as well as thee.

Or suppose thou hadst the spirit of Prophecy, what then? The knowledge of things past being as excellent in it self, and generally more useful to the world, than the knowledge of things to come, the historian would have as much to boast of as thee. Nay historical knowledge hath the advantage above the Prophetical, not only in this, that it is more clear and distinct, but that it extends a great deal farther, for the greater face of *Janus* hath long been set behind, to signify unto us, that the world is grown old, and that many more ages are gone than are to come. But it is an honour to be a Prophet of God? and it is a greater honour to be a Minister of the Gospel, the servant of *Jesus Christ*; but if thou knewest the burden and pangs of \* Prophetical visions, and the terror of Prophetical dreams, thou wouldest, like some of the greatest Prophets of old, desire God to confer that honour on some other man.

\* *Dan.* 10. 8.  
*Gen.* 15. 12.  
*Ezek.* 3. 14.  
*If.* 21. 3.  
*Habak.* 3. 2.  
*Jerem.* 23. 9.

But thou wouldest have the gift of healing, why so? Is it that thou wouldest take pleasure in doing good? for the same reason thou mayest wish, that all thy Fishponds were pools of *Bethesda*, or that thou hadst all the riches of the world: but if thou hast but Christian Charity, and lovest thy neighbour, *i. e.* mankind, as well as thy self, thou art as excellent a Christian, and as acceptable to God, as if thou wert an inspired *Æsculapius*, and hadst Cured all the Hospitals in the world. Or what if thou hadst this wonderful beneficial gift? Thou hast

\* Gervasius, &  
Procrastus. Aug.  
lib. 2. de civ.  
dei c. 8. retract.  
1. c. 13.

contributed nothing to the having of it, for the bones of *Elisba*, and of the \* *Milan Martyrs* had that, as well as thee.

But perhaps thou hast a mind to the gift of tongues? What if thou hadst it? an acquired Linguist would do the Church as much service as thee, and would really have more reason to boast of his learning, for God can make an Oracle of an *Ass*, and Timber and stones speak *Latin*, *Hebrew*, and *Greek*.

But if thou couldst do Miracles: what if thou couldst? *Hereticks* have done them, and *Judas* did them, and yet was the worst of men, and many shall say unto me in that day, *Lord! Lord! have we not prophesied in thy name, and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me ye workers of iniquity.*

But thou art a Minister, and wouldst fain preach by inspiration, why so? not out of *Corinthian* vanity, and ostentation; for then thou art a vain-glorious man; but because thou hast a desire to convert more souls; but alas, thou art not sure of that, for the words of this inspired Apostle were a stumbling-block unto the *Jews*, and a scandal to the *Greeks*, even the favour of death unto many, who heard him. And the Souls of thousands, who heard inspired Sermons from Christ, and his Apostles, and saw them also work Miracles, lye roaring now in the flames of hell.

But to pray by the Spirit is a most desirable gift; so it would be indeed if thou like the Novice-converts of old knowest not *how*, nor *what* to pray for as thou oughtest. But thou canst cry *Abba, Father*, without inspiration, and thou mayest make prayers, and supplications, and intercessions, and giving of thanks for all men without inspiration, which, if thou hadst it, would not make thy prayers more excellent in themselves, or more acceptable in the sight of God. For whosoever hath a devout

devout Soul, and approaches God with that reverence, which is due to his infinite Majesty, and heartily asks, what he would obtain in the name of *Jesus* Christ, his conceived, nay his *book* devotion shall prevail as much at the Throne of Grace, as if it were inspired. But inspired prayers are a Testimony of God's love? So generally speaking I believe they were, but so are crosses, and afflictions (which immediately proceed not from our own sin and folly) and yet thou art not desirous of them, although they are signs of Adoption, or publick testimonials by which God hath declared to his Church, (which he never did of inspired persons) that \*afflicted men are not Bastards, but Sons. From all which it appears how much more excellent, and desirable the saving Graces of the Spirit are, than all these pompous miraculous gifts, in which there is really no intrinsecal excellence, nothing why we should desire, or expect them further, than as they may be useful for the Church, instruments of Religion, and motives to Faith and Repentance in defect of ordinary means, and acquired gifts. All which I would have those especially to consider, whose Enthusiastical tempers, or educations incline them first to admire, and then to conceit these miraculous gifts, till by insensible degrees they impose upon their own imaginations, and commence within themselves illuminated men.

Secondly, I proceed to shew what little reasons the *Romish* Doctors have to make \**miracles a sign of the true Church*. For Miracles were formerly wrought for signs to confirm the Authority of the Apostles, and their Assistants and Successors, and to seal the truth of that new doctrine which they were to preach about the world. Therefore to suppose that the Church stands always in need of Miracles is to suppose her to be still in a state of Minority, and her doctrine to be always a publishing to the world, or else to suppose, that infinite wisdom may

\* Heb. 12. 5, 6, 7, 8. 9.

\* Cur (inquunt) nunc illa miracula, quae predicatis facta esse, non fiunt? Possem quidem dicere necessaria fuisse prius quam crederet mundus ad hoc, ut crederet mundus; quisquis adhuc prodigia, ut credat, inquirat, magnum est ipse prodigium, qui mundo credente, non credit. August. de civ. dei l. 22. c. 8.



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become impertinent, and seal the same truths, ten thousand times over. Indeed, as they argue, in the Church of the *Jews* there were always miracles to be found, because their *Theocratical* Constitution of Church and State was miraculous, God as their King being obliged to make known his pleasure in Civil and Military, as well as in Ecclesiastical matters unto them by *Voices from Heaven, Oracles, and Prophecies* (as other Princes do by Proclamations, and messages) and their Prophets were always to work signs and wonders to prove the Truth of their mission, and sometimes the certainty of what they foretold should come to pass. But then besides the miracles, which belonged to the nature of their *Theocratical* Government, God wrought others for them, and among them, to render himself, and that particular Church more conspicuous in the eyes of the *Gentile* world. Hither we may refer their miraculous victories by single men, or armies, over their enemies, which God wrought, to convince them by sensible experiments of his Omnipotence, that of all the *divinity* of the Eastern world he alone was the true God. But had the *Law* been published among all Nations, like the Gospel, and *Judaism* become the Universal Religion of the world, Miracles at length would have grown out of use, as indeed they grew very rare after the *Jews* were dispersed among the Nations, and their Law was translated into *Greek*, which at the time of the Translation was become the most general Language of the world.

Thirdly, I proceed to shew you how unreasonably the Church of *Rome* hath acted in verifying the Fanatical pretensions of so many gross Impostors and Enthusiasts as she hath done to Inspiration; Prophecy; Visions; Dreams; Familiar converses with God, and the glorified person of our Saviour; working of wonders; Communion with Saints, and Angels; Raptures, Impulses, and all other sorts of Miraculous gifts, that we  
read.

read of in the Primitive Church. Such as these were *Dominic, Francis of Assize, Francis of Pole, Francis Xaverius, Ignatius* the founder of the Jesuits, *Genvieve, Tiresia, Catherin of Siena, Brigit*, and many more of both Sexes, whom she hath not only Canonized for Saints, but to the great scandal of the Christian Religion hath incorporated Religious Societies of men and women to live according to their pretended inspired rules. For which not only the Common people, and the Brethren, and Sisters of the Orders, but their Learned Doctors pretend to have as great, (and, it may be, a greater) veneration, than for the Gospel it self.

Fourthly, I proceed to shew you what a fandy foundation the Popes Infallibility is grounded upon. For it must be resolved into this Enthusiastical principle of immediate Inspiration, which according to the doctrine I have now Preached, neither he, nor any other *Bishop, or Presbyter* of the Church, hath warrant from the Scriptures to pray for, or expect. I say it is a most dangerous, and Fanatical pretension, which is so far from having any ground in Scripture, that it makes it a most imperfect and useles rule of Faith, destroys the certainty of the Christian belief, which was fixed above Sixteen hundred years ago, and instead of being a means of ending controversies, as Papiſts pretend, it introduces everlasting Scepticism into all the parts of Divinity, by making truth, or falshood, good, and evil, light, and darkneſs, sweet, and bitter, nay what shall I say? by making right and wrong, God and *Be-lial*, Chriſt and Anti-chriſt depend upon the breath of a ſingle man.

In the Fifth place, let me shew you what a dangerous, damnable, and precarious principle that is, which \* asserts, that immediate Revelation, or Inspiration is not ceased, but is a standing, and perpetual gift in the

*\*George Keith's  
immediate Re-  
velation, Prin-  
ted 1676.*

\* Barclay's The-  
ses, or Apolo-  
gia Theolog.

the Church of Christ, belonging to the very substance of the Gospel-Covenant, and of indispensable necessity to the whole body, and every member thereof. And that this spirit of immediate Revelation or Spiritual light, is not, like the *Spirits* in Primitive times, to be tryed by the \* Scriptures, and reason, but that both of them are to be tryed by it. This doctrine differs from the preceding only in this, that, that makes only the Bishop of *Rome*, but this makes every private Christian a Pope, and as it utterly overthrows the Authority of the Scriptures, and makes them an useless rule of Faith: So hath it already cashiered the use of the Sacraments, and annulled the Ministerial Orders, contrary to the Precepts and Precedents of the Gospel, and the practice of Gods Universal Church. And when time shall serve, it can as effectually convert the Professors of it into down-right Popery consistently with their own principles, for they have nothing more to do, than to say that the Spirit hath told them that the Church of *Rome* is the only true Church, and that *supra hanc Petram* belongs to the Pope. As this doctrine was first privately sowed among us by † Popish Emissaries, so hath it been published in our and other countries by those, who were Papists, as by *Robert Barclay*, who was bred in the Scottish Covent at *Paris*, and *Labbade* a Jesuit defroquet.

† Foxes and  
Fire-brands,  
pag. 15, &c.  
Printed, 1680.

In the next place to mention will be sufficient to confute the *Pseudo-Prophetical* Spirits of this age, such as *Nayler*, *Venner*, and *Muggleton*, with his companion *Reeve*, who call themselves the Lords Two last Witnesses, and Prophets, and have framed many tracts, and letters from *Jesus*, and the Holy Spirit, a collection of which may be had in Print. I deny not, but that God is free to send Prophets when he pleases, and that he may do so, when the exigence of the Church doth require it; but then whensoever he sends them, he

he will, as he hath always done, send them with the power of working Signs and wonders, and whensoever they shall come, we shall have a right to try them by the Scriptures, as a *Test*. But for these, and the *German* Prophets, who pretended to Inspiration, and Prophecy without signs; to voices from Heaven, which none heard; and strange Apparitions, which none saw but themselves; and who Preached other doctrines, than what the Apostle had Preached, they were Enthusiasts, or Impostors, or a composition of both, and had they first appeared in the Church of *Rome*, his *Holiness* had likely caressed them for great *Saints* and *Prophets*, offered them the compliment of a new *Order*, and so have obliged them, as he hath done many more by the same arts, to devote themselves to his service, and declare him to be *Vice-Deus*, *Vice-Christus*, a God upon earth, the Sovereign both of Angels and men.

In the next place let me observe unto you, that among all the *miraculous gifts of the Spirit* recited either in this *Chapter*, or any other place of the Gospel, there is no mention made of *Heroical impulse*, by which men were sometimes irresistably moved from the Spirit, under the *Jewish* Oeconomy to execute judgment in an extrajudicial manner upon the enemies of God. For God being the \* *Political King*, and Legislator of the *Jews*, did as other absolute Monarchs do, in some special exigencies send men with extraordinary supra-legal commissions to do present execution upon great and dangerous offenders without staying for the ordinary process by Law. But our Saviour, one end of whose coming was to put an † end to the *Jewish* Oeconomy, and who came not to destroy mens lives, but to save them, gave no such gifts unto men. No, there is to be no fire from Heaven, nor no *Phineases* under the Christian dispensation. Accordingly the first Apostolical ages of wonder were utterly ignorant of *killing impulse* and zeal, which I could

\* *Isa.* 33. 22.

*Ezek.* 20. 11.

*Numb.* 31. 28.

37. 40. *1 Chron.*

29. 11.

† *Eph.* 2. 14.

*Dan.* 9. 26, 27.

*Act.* 10. 34, 35.

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\* *Knox's history. Ravilliac redivivus, and the history of the late Arch-bishop of Str. Andrews his murder in the Spirit of Popery.*

I could not but observe to the utter detestation of *Christians Assassins*, the *Clements*, and *Ravilliacs* on one hand, and the \* *Melvils*, and *Mitchels* on the other.

To proceed, Let us a little more particularly reflect upon that blasphemous doctrine of the *Quakers* (now by the industry of the Emissaries no contemptible Sect) concerning a *Spiritual ministry*, and *spiritual worship*, whereby they pretend that the Holy Ghost now comes down upon their Assemblies, as it did in the Apostles time, and moves them to preach and pray by inspiration without any regard to condition, or Sex. Hence when they meet together they sit hanging their heads in a silent dumb manner, till the Spirit, as they pretend, shall move some body, it is indifferent be it man or woman, to preach or pray. Accordingly they call their Preaching, *Propheying*, and precariously say that they have the *Spirit of Adoption*, by which they call God Father, and that the Spirit in the inspired Minister maketh Intercession for them with unutterable groans. That they groan sufficiently, we grant, for sometimes in their meetings they do nothing else; but if their groaning, or vocal devotions be from the Spirit, how comes it to pass, that the Spirit never moves them, as it did in the Apostles days, to Pray and Prophecie in unknown tongues? When we shall see in their Assemblies, as the unbelieving *Jews* and *Gentiles* did in the Primitive Christian meetings, that they have the gift of tongues, and the gift of interpreting thereof; when together with the gift of tongues, we shall see that they have, as the Christians had, all the other miraculous gifts; when we shall see that they shew themselves to be *Prophets*, and *Spiritual* in receiving what this Apostle hath written (in particular, that a woman should not speak in the Church) as the Commandments of God, and lastly, when with all this they shall preach no other doctrine, than what the Apostle hath preached, and the Catho-

lick



lick Church received, then we will believe, if they be lawfully baptized, that *it is the spirit which is speaking in them, and that God is in them and among them of a truth*, but till then we must believe them all to be Impostors, or Enthusiasts, and blasphemers of the Holy Ghost.

Therefore in the next place let us consider, what an horrible sin it is to counterfeit any of the gifts of the Holy Ghost, in particular the *Spirit of Praying and Preaching*, which, with the *gift of Faith* as it is taken for *inspired courage and boldness*, is most easie to be counterfeited of all the spiritual gifts. But first let us make some reflection on the pretenders to the *spirit of praying and preaching*, under whom I comprehend not only those whom I mentioned above, but another sort of *spiritual jugglers*, who when they are ashamed to talk, like the lowest form of Enthusiasts, in a plain Fanatical strain, and so apparently blaspheme the Holy Ghost, yet invent such uncouth ambiguous terms in Divinity, and so artificially contrive the style and phrase of their religious discourses, as to beget an opinion in their followers, that they pray and preach by inspiration, and so besides the dishonour they reflect on the Christian Religion, and the Holy Ghost, maintain the Schisms which they have made, under the colour of more spiritual ordinances and worship, and sacrilegiously usurp that specifick veneration to themselves, which was wont to be given to inspired men. One equivocal phrase which is commonly in the mouths and writings of these Sanctimonious men is the *Spirit of preaching*, and the *Spirit of prayer*, which, though by an *Hebraism* in *English*, they ought now to signifie no more than the skill, or habit of praying, and preaching, yet these Sophisters and usurpers (for so most of them are) of our Holy Profession so use them, that the deluded people generally take them in a more obvious sense for praying and preaching by immediate inspiration from the Holy

**Ghost.** To this purpose they talk much of the *in-comings, out-lettings, and in-dwellings* of the Spirit, and have taught their disciples to object, that to pray by a form doth *stint the Spirit*, and by these, and other like phrases, whereof store may be found in *Rutherfords letters*, and the writings of the *Independents*, not to mention any more, they have made their followers take it for granted, that extemporary prayers, especially as they are spoken, and acted by them, are the effect of inspiration, and by consequence, that themselves are immediately inspired. This error concerning the extemporary spirit of Prayer hath been the cause of much \* mischief to the Church, and of much dishonour to the name of God. It hath caused men to have a mean opinion of Forms, although our Saviour not only taught his Disciples to pray by a form, but prayed by a form when he hang'd upon the cross. It hath made them reject all *Liturgies*, and *Liturgical offices*, contrary to the practice of Gods Universal Church; nay it hath made these Spiritual Mountebanks not only dis-use the *Lords Prayer* it self, but forbid the use of it as Superstitious, Idolatrous, and † a Papistical charm. By this the people of these kingdoms have been led into the most *unnatural* Schism and Rebellion that ever was, not to mention the later *Murders, Rebellions, and Covenants*, which the Separatists from our *Sister Church* have committed, raised and carried on by the help of this delusion; and they may Preach, and Pray the people to what they please, as long as they hold them captive under this error, which is not only inconsistent with what I have now delivered concerning the gifts of the Holy Ghost, but contrary to the practice of the Catholick Church, and it may be confuted, would people but reflect, by the example of the *Pharisees* among the *Jews*; and the flagitious lives of many Christians, as of \* *Basiliides* the bloody Tyrant of *Muscovy*, the late *Usur-*

\* *Concil. Milero. 2. cau. 12. Placuit, ut preces, quæ probata fuerint in concilio ab omnibus celebrentur, nec alia omnino dicantur in Ecclesiâ, ne foris aliquid contra fidem vel per ignorantiam, vel per minus studium sit compositum.*  
See also *Con. Carth. 3. c. 23.*  
† See D. Owens life.

\* *Casaub. of Enthusiasm.*

per of these Three Kingdoms, the *Founder of the Jesuits*, *Labbadé*, Major \* *Weer*, and Captain *Venner*, who of all Enthusiasts, or Impostors that ever pretended to Pray by the Spirit, were in this sense the most powerful, and eloquent, for they had *words* and *tears*, and *sighs* at command, and so bewitched the people by their rapturous spiritual-like devotions, as to pass for men extraordinarily inspired.

\* *In Ravil. rediv.*

Which brings me to reflect on the arrogance and presumption of some sort of *Ministers*, who warranting themselves from the promises which God made of his special presence to the Prophets and Apostles, and the spirit of *supernatural courage and confidence*, which rested upon them by virtue thereof, have treated Kings and Princes with a counterfeit sort of Prophetical boldness, as if God, as he spoke to the Prophet *Ezekiel*, *had hardened their foreheads like flint or Adamant*, or had made them, as he told *Jeremiah* he would make him, like an *Iron-pillar*, and *brazen wall* against the whole land, both against King and Priests, and Princes, and people. Hence with incomparable rudeness, and insolence, they have contrary to all rules of Christian Charity libelled and upbraided instead of humbly reproving their King, and all under the pretence of *preaching the word with boldness*, and as if God had sent them on purpose, as he sent *Nathan* to *David*, *Moses* to *Pharaoh*, or *Elijah* to *Ahab*, &c. they have called Protestant Princes *Persecutors*, *Idolaters*, and *Jeroboams* to their faces, and told them that God would destroy them and their house. Nay they have presumed in Gods name to lay *civil injunctions*, and *prohibitions* upon them and their Courts of Justice, and when the Magistrate hath commanded the people to do one thing, they have charged them to do another. With the like counterfeit spirit of Apostolical boldness, but of real unchristian impudence and railing, they have spoken evil of Civil and Ecclesiastical dignities to the

great dishonour of God, and his Prophets, and Apostles; who never spoke nor acted any thing by virtue of any special mission, and the spirit of courage which did attend them in it, but what was consistent with gentleness, moderation, humanity, duty, and love.

In the last place give me leave to shew you, how much some Authors have injured the Christian Religion, and abused the unlearned part of the world, who writing the lives of some modern *Enthusiastical Divines* have represented them as endowed with most of these wonderful Spiritual gifts. Those, who desire to be satisfied in this particular, may consult the life of Dr. Samuel Winter \* Provost in the late times of *Trin. Coll.* by Dublin, and what is written of old Mr. † *Welfsh*, and other *Scottish* Ministers, In the fulfilling of the Scripture, printed 1669. From whence, not to mention \* other examples, it will appear, that unless God in mercy rebuke that Spirit of Enthusiasm, which is gone out amongst us in these Three Kingdoms, we may have as many *Legends* from some sort of Protestants, as we have formerly had from the Church of Rome.

\* In the 9. p. of the pref. the Author saith that he saw the sky open, and heard a voice which said to him, that neither he, nor his should ever want: which cannot be true, for his son

went a begging, see p. 41. of the book. In the 10. pag. God assured him that he should have a safe voyage into Ireland, and convert many souls there, see p. 41. Once when he prayed for a sick person in another land, he had an assurance of the parties recovery, by an audible voice, and a glorious brightness which shined round about him, ib. When he was a School-boy, God (he thought) assured him by a vocal answer that he heard his prayer, p. 2. When he was very sick he assured his wife, that he should not dye, because God had not fulfilled a certain promise which he made to him, p. 4. He conversed with Angels in a dream, and had shewed unto him the exceeding weight of glory, which is laid up in heaven for Gods chosen ones, p. 17. He lay a whole day in an heavenly rapture, and desired his wife, a Minister, and other friends to tell him, whether he were in the body, or out of the body, for he could not tell, p. 24. Before he prayed with Coll. Jones his wife when she was sick, he asked her whether she had faith to be healed? and when he had done praying he assured her she should live, p. 44. His hearers could tell by his prayers for sick persons, whether they should recover or not, p. 47. 48: he knew the same himself, p. 50. when his wife lay under a temptation to turn Anabaptist, God assured him by prayer, that he should be quickly satisfied from heaven, p. 51. Mrs. Winters Sifters husband lying very sick at London, she sent to the Dr. at Dublin to pray for him, but before he could be perswaded to pray, he retired privately to know of God if he were yet alive, and after prayer assured the company, that he should recover, p. 52. 53. Once praying in imitation of Abrahams intercession for Sodom, as he kneeled against a post in the room, he saw a great flaming light about him, and perfectly heard a voice saying, The Nations shall be spared for ten thousand righteous sake, p. 56. He used to pray for things, and have his answer

swer before he rose from his knees, and immediately give thanks thereupon, p. 56. He often heard voices, when none heard them but himself, according to *Acts* 22. 9. p. 57.

† Whom that Author calls the man of God, and saith that Mr. Rutherford called him the heavenly Prophetical and Apostolical man of God. He struck a man dead upon the place, as S. Peter did Ananias and Sapphira with a word, p. 252. He told one John Steward of Aire, who came to visit him in prison, that the Plague of God was broken out in that place, and bid him hasten home, and cause Hugh Kennedy Provost of that town, to convene the people in the streets, and pray together, and the Lord should hear Hugh Kennedy and remove that stroke. Which (saith he) fell out in every thing as the man of God had foretold, *ib.* At the siege of St. Jane de Angeli he desired the Cannonier to discharge such a piece of Cannon, assuring him, that God should direct the shot, p. 254. He astonished the King of France with a few words, and made him say, Surely, this is a man of God, p. 255.

\* See the life and death of Mary Symon of Norwich by John Collins, 1649.

There are other excellent uses, which might be made of what I have said upon this subject. 1. Concerning the greatness of the Apostolical, or Episcopal power, as we find it exercised by this Apostle over those, who were inspired. For by virtue of that Ecclesiastical Authority, which he and the other Apostles received from Christ, and derived upon their Successors the Bishops, he silenced the Prophetesses, regulated the speaking of the Prophets, commanded that not above two or three inspired linguists should speak at one meeting, and that not all together, but every one in his turn. But if there happened to be no Interpreter, then that they should all keep silence in the Congregation, and only speak mentally to themselves. In a word he commanded that all things should be done decently, regularly, and according to his appointment. He reproved them for coveting the gift of tongues, and told them plainly, that if any man thought himself a Prophet, or any other ways inspired, he should shew himself to be such in receiving his orders, as the commandments of God.

From all which it is evident that the Spirit, properly so called, was stinted, limited, and confin'd.

Secondly, Concerning the usefulness of humane learning, and the necessity of erecting Schools, and Universities for the teaching thereof. For the Christian Religion cannot be supported against its adversaries without humane learning inspired or acquired: And therefore as the Apostles, and Apostolical preachers died, God sup-



\* These schools  
of Prophetical  
Education  
were at *Nairob*  
in *Ramah*.

1 Sam. 19. 19.  
20. at *Jerusa-*  
lem, 2 Kings  
22. 14. at *Bethel*  
and *Jericho*,  
2 King. 2. 3,  
4, 5. and at  
*Gilgal*, 2 Kings  
4. 38.

supplied their mortality, by calling Philosophers, and other Learned men to the rational defence of the Gospel against *Jews*, Heathens and Hereticks, whom the former had redargued not so much by *words of mans wisdom*, as by *the demonstration of the spirit, and of power*. Nay among the *Jews* themselves there were \* Schools of the Prophets, in which as the *Jewish* writers agree, the youth were trained up by study and discipline for the reception of the Prophetical Spirit, which according to *Maimonides*, whom the *Jews* call the second *Moses*, rarely came but upon persons so qualified and prepared. And I dare boldly say were it not for the *two Schools of the Prophets in our Israel*, that the Nation would soon be overrun with ignorance, and Religion quite born down with *Popery*, and other monstrous Sects among us, which have increased with the same proportion, that humane learning hath been decried, and the *Two Universities dis-used*.

Thirdly, Concerning the goodness and wisdom of God : his *goodness* in sending his Spirit with miraculous gifts to supply the necessities of his infant Church, and his *wisdom* in taking away these extraordinary means, when ordinary means were to be had. But I have been too tedious already. God grant that what I have now delivered so plainly on this subject, may conduce to make us all have right and worthy apprehensions of the *Christian Religion*, which however it hath suffered by some mens Enthusiastical Notions, and zeal, yet ingenuous and teachable souls ( and such there are among the most erroneous Sects ) will easily discern from the frame and tenour of this discourse, that, as it was designed by its blessed founder, so it really, is the most rational, sober, and regular Institution that he could have given to the sons of men.

